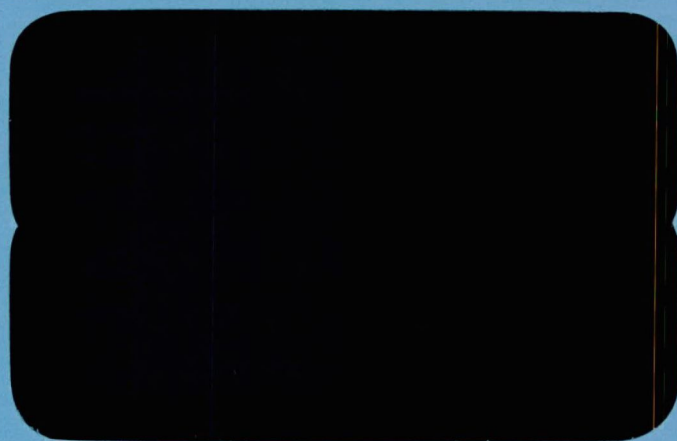




COMMISSION ON EDUCATIONAL PLANNING



# POSITION PAPER



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## AIMS AND OBJECTIVES

by

HAROLD S. BAKER

1970

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A Position Paper  
prepared for  
The Commission on Educational Planning  
by  
Harold S. Baker

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## 1. THE SCHOOLS

### Traditions and Formulations

The literature of education is replete with a multitude of statements of aims and objectives as conceived by various individuals and groups. This fact is hardly surprising. It is reasonable to proclaim what it is we are doing, or what we intend to do, or what we think or hope we are doing in so vast an enterprise as public education.

Our proclamations, however, generally turn out to be less than useful and satisfying (except, perhaps, to the proclaimers). They are too vague, abstract, or general; or they are too uncompromisingly specific. They are too traditional and conservative, or they outrun current limits of acceptability. They are too value-laden, or they are too relativistic.

Such difficulties are, of course, understandable in the light of the variety of sources from which individuals and groups derive ideas and inspiration for educational aims: the history of education, traditions in education, statements by educational leaders, job analysis, philosophy, and religion. The study of educational history may bring perspective to our view, but cannot offer norms for "right" answers. Tradition is comforting but limiting. Educational leaders are, after all, only individuals: their formulations differ. Job-analysis techniques undoubtedly relate to current needs, but do not provide for evaluation and improvement. Conversely, philosophic

and religious formulations are normative and evaluative, but may be arbitrary and absolute. Many religious programs are esoteric, exclusive--unmixable one with another and with those of the lay world.<sup>1</sup>

It is ironical that some of the most "inspirational" statements of aims are the least useful. Recall some of the ringing cries of recent times:

What is this goal? As we have shown, it is the goal of nature . . . When my pupil leaves me, I grant you, he will be neither a magistrate, a soldier, nor a priest; he will be a man. (Rousseau)<sup>2</sup>

The Purpose of Education is the realization of a faithful, pure, inviolate, and therefore holy life. (Froebel)<sup>3</sup>

Education is the acquisition of the art of the utilisation of knowledge. (Whitehead)<sup>4</sup>

The proper and immediate end of Christian education is to cooperate with Divine grace in forming the true and perfect Christian . . . (Pius XI)<sup>5</sup>

The objective of living and learning is to develop the natural man into the ideal man. (Horne)<sup>6</sup>

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<sup>1</sup>For more detailed exposition of problems and sources of educational aims, see H. S. Baker, "Re-examining the Purposes of Education," *Canadian Education and Research Digest* 3 (September 1963), pp. 181-193; and L. W. Downey, "Goals of Education for the Future," *Encyclopedia of Education* (in press).

<sup>2</sup>Jean Jacques Rousseau, *Emile* - Barbara Foxley, translator (New York: E. P. Dutton and Co., Inc., Everyman's Library, 1911), p. 9.

<sup>3</sup>Friedrich Froebel, *Froebel's Chief Writings on Education* - S. S. F. Fletcher and J. Welton, translators (London: Edward Arnold & Co., 1932), p. 32.

<sup>4</sup>Alfred North Whitehead, *The Aims of Education* (New York: Mentor, 1949), p. 16.

<sup>5</sup>Pius XI, "The Christian Education of Youth," *Catholic Educational Review* 10 (March 1930), p. 160.

<sup>6</sup>Herman H. Horne, "An Idealistic Philosophy of Education," in *Philosophies of Education*, Forty-First Yearbook, Part I, National Society for the Study of Education (Chicago: The University of Chicago Press, 1942), p. 194.

Not everyone will agree with Charles Phillips when he wrote:

Statements of educational aims have little effect on classroom practice of teachers, who are kept busy doing what they have to do. Effective aims are worked out and made explicit (if at all) through the operation of the school in its social setting. But discussion of aims is a pleasureable exercise. People enjoy what they do well, and we in the modern western world may claim without boasting to be pretty good at anything which calls for a large measure of hypocrisy, as does the formulation of lofty objectives.<sup>7</sup>

Nevertheless the abstractness of the above statements, even aside from their philosophical or theological involvements, renders almost any one of them useless as a functional basis for an actual public school program.

An early exponent of a more practical tradition in the formulation of aims was Herbert Spencer, who was concerned with "the relative values of knowledges," which he ordered broadly as follows:

1. those activities which directly minister to self-preservation;
2. those activities which, by securing the necessities of life, indirectly minister to self-preservation;
3. those activities which have for their end the rearing and discipline of offspring;
4. those activities which are involved in the maintenance of proper social and political relations;
5. those miscellaneous activities which fill up the leisure part of life, devoted to the gratification of the tastes and feelings.<sup>8</sup>

In this quasi-"job analysis" tradition was the N.E.A. statement of 1918, which listed the following: fundamental processes (notably the three

<sup>7</sup>Charles E. Phillips. "Effective Aims in Public Education," in *The Aims of Education* (Ottawa: Canadian Conference on Education, Mutual Press Ltd., 1961), p. 3. This (partly) tongue-in-cheek observation finds further expression in another statement by the same author, "Concealed Aims of Education and How We Achieve Them," *The Journal of Educational Thought* 1 (December 1967), pp. 176-181.

<sup>8</sup>Herbert Spencer, *Education: Intellectual, Moral, and Physical* (London: G. Manwaring, 1861), p. 9.

R's), ethical character, health, civic functions, vocation, worthy home membership, worthy use of leisure time.<sup>9</sup> So also was a C.E.A. report in 1951, which proposed an almost identical list with the addition of two items: problem solving and critical thinking, and general fields of knowledge (science, mathematics, language, etc.).<sup>10</sup>

One might have thought that any one of the foregoing three lists would provide a generally acceptable statement of school purposes. They are plausible enough. Everyone, surely, needs to master the three R's. Everyone needs to know how to solve problems and to think critically. Who will deny the importance of ethical character, of physical and mental health, of citizenship? Everyone, obviously, needs a good general education in mathematics, language, etc. And everyone, surely, ought to learn to live effectively as a member of the family group, and to use his leisure time wisely.

It turns out, however, that the matter is by no means so straightforward as it seems. One problem has to do with breadth: there is a residual objection that such statements pose unrealistically broad responsibilities for the school, and that what needs to be done is to select from these. It is this view, in part, which has led to the recent practice of opinion polls.

One of the most extensive of these instruments is the Tasks of Public Education Opinionnaire devised by research workers at the University

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<sup>9</sup> National Education Association, *Cardinal Principles of Secondary Education* (Report of the Commission of the Reorganization of Secondary Education), GPO, 1918.

<sup>10</sup> Canadian Education Association. *Better Schooling for Canadian Youth*, Canadian Research Committee on Practical Education (The Association, 1951).



of Chicago in 1959, with samples drawn from the United States and Canada. Responses were secured with respect to sixteen tasks proposed for the secondary school, and an equal number for the elementary school.<sup>11</sup> The results show little of the consensus for which one would hope.

The researchers were forced to conclude: first, that there is not either in Canada or the United States, a general philosophy of education that earns the support of a significant majority of the people; second, that there is, however, a growing conviction among people that schools should be more concerned than they now are with intellectual and academic pursuits; and third, that regarding matters other than intellectual pursuits, the views of people vary considerably according to the particular subgroups of society to which they belong.<sup>12</sup>

Shifts in the ranking of some of the items were noted on a modest re-run of the study in Alberta in 1969. For example, in the Elementary list the ranking of Task 8, "knowledge of and appreciation for the peoples of other lands," rose from 13 to 10. In the Secondary list Task 12, "enjoyment of cultural activities," rose from 15 to 13, while a number of others dropped by two or three rank points: "efficient use of the 3 R's" (1 to 3), "sense of right and wrong" (4 to 7), "loyalty to Canada" (13 to 15). The ranking of mental health rose in both lists (Elementary, by two points; Secondary, by three).<sup>13</sup>

The future of opinion polls in the clarification of educational aims is much in doubt. Certainly--and to the degree that public opinion on

<sup>11</sup> Appendix A.

<sup>12</sup> L. W. Downey, "Disagreement is a Poor Guide to Policy," *Saturday Night* (July 8, 1961), p. 17.

<sup>13</sup> E. A. Torgunrud, "Survey of Public Opinion regarding Tasks of Public Education," in *Charting Directions for Change* (Department of Education, Alberta, 1969); and J. S. Hrabi, "A Report to the Committee on Aims and Objectives on Secondary Education with respect to Public Opinion regarding the Tasks of the Public Schools of Alberta" (February 1970).

this issue is researchable--it is vital to know what public opinion is. The most ambitious program now under way is that of the National Assessment group in the United States, supported by the Carnegie Corporation of New York. After some six years of exploratory and preliminary study, this group is now engaged in ascertaining the degree to which the objectives proposed for ten school areas (reading, writing, science, mathematics, social studies, citizenship, vocational education, literature, art, and music--others are to follow later) are (1) considered important by scholars, (2) accepted as educational tasks by the school, and (3) considered desirable by thoughtful lay citizens.<sup>14</sup>

In addition to the problems of breadth (to which opinion polls have been said to address themselves) there is a continuous problem of ambiguity: lists of "specific" aims in the Spencer tradition still beg too many value questions to provide any secure basis for functioning school programs.<sup>15</sup> Witness "The General Objectives of Secondary Education" as listed for this province.<sup>16</sup> Under the heading of *growth in family living* the school is directed to assist the student "to achieve a better understanding and appreciation of: ii. the home as a democratic institution." Is the home generally so recognized? Under the heading of *personal development* "the following definite goals are included: v. the development of character manifested in sound habits of behavior in social relationships; vi. the development of a pattern of values, attitudes, and ethical ideals which furnish justification

<sup>14</sup>See, for example, *Citizenship Objectives*, or *Science Objectives*, or *Writing Objectives* (National Assessment Office, Ann Arbor, Michigan, 1969).

<sup>15</sup>Both these problems are discussed at length under the headings of *breadth* and *credo*, below.

<sup>16</sup>Appendix B: *Senior High School Handbook* (Province of Alberta, Department of Education, 1969), pp. 5-6.

for good habits and culminate in a philosophy of life which recognizes the importance of religion." What, in the year 1970, which is characterized by nothing if not by a positive revolution (ranging from sex to international relations) in behavior norms and in social relationships, can be taught as "sound habits"? In the same year, what "pattern of values, attitudes, and ethical ideals" can be securely said to furnish justification for "good habits"? What is meant by *religion*--theological or institutional proclamations, or individual credos, or intuitive conscience, or utilitarian ethics? What is meant by *the importance* of religion--its historical impact, or the current values differentially proclaimed for it by any one of a multitude of different sects and organizations? How do we *recognize* all (or any) of this--simply by noting it, or by some kind of pronouncement?

Here again professional educators have tried with considerable ingenuity to clarify the political, theological or value disposition of intentionally or unintentionally ambiguous statements by a kind of amplification or exemplification often called "behavioral objectives." Kearney pioneered this work at the elementary school level,<sup>17</sup> French at the secondary school.<sup>18</sup> The latter, for example, broke down each of four major objectives (self-realization, human relationships, economic efficiency, and civic responsibility) into sub-, sub-sub-, and sub-sub-sub- categories until he reached an

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<sup>17</sup>Nolan C. Kearney, *Elementary School Objectives* (Russell Sage, 1953).

<sup>18</sup>Will French, *Behavioral Goals of General Education in High Schools* (Russell Sage, 1957).

extensive listing of "illustrative behaviors."<sup>19</sup> While this device is by no means capable of solving value controversies as such, it does go a long way toward clarifying the nature of the controversies themselves.

Two other important and related efforts must be mentioned: those of Bloom,<sup>20</sup> and Bloom and Krathwohl,<sup>21</sup> devoted to "schemes for securing, at the minimum, a common terminology for describing and referring to the human behavioral characteristics we were attempting to appraise in our different school and college settings." The categories and subdivisions of the affective domain, for example, are said to be:

- 1.0 Receiving (attending)
  - 1.1 Awareness
  - 1.2 Willingness to receive
  - 1.3 Controlled or selected attention
- 2.0 Responding
  - 2.1 Acquiescence in responding
  - 2.2 Willingness to respond
  - 2.3 Satisfaction in response
- 3.0 Valuing
  - 3.1 Acceptance of a value
  - 3.2 Preference for a value
  - 3.3 Commitment (conviction)
- 4.0 Organization
  - 4.1 Conceptualization of a value
  - 4.2 Organization of a value system
- 5.0 Characterization by a value or value complex
  - 5.1 Generalized set
  - 5.2 Characterization

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<sup>19</sup>Appendix C.

<sup>20</sup>Benjamin S. Bloom (ed.), *Taxonomy of Educational Objectives; Handbook 1: Cognitive Domain* (Longmans: 1956).

<sup>21</sup>David R. Krathwohl and Benjamin S. Bloom, *Taxonomy of Educational Objectives, Handbook II: Affective Domain* (New York: David McKay, 1964), p. 3. *Handbook III: Psychomotor Domain*, has yet to appear.

A distinctive feature of the Taxonomy is the inclusion of test items for each of the sub-categories.<sup>22</sup>

It may or may not be proper to conclude this survey in lighter vein--with reference to Abbott's "Fish-Centred School."<sup>23</sup> Published nearly four decades ago, it suggests that educational purposes, aims, objectives (big and small) goals, etc. were even then being rigorously assessed within the context of the progressive school.

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<sup>22</sup>Appendix D.

<sup>23</sup>Appendix E: Allan Abbott, "A Fish-Centred School," in *School and Society* (May 7, 1932).

### Ethos

It will be obvious from the foregoing that what we are in search of is no "approved" or "best," or merely "new" catalogue of aims. If it were so, all that is necessary would be some kind of updating of any one of hundreds of statements, or an eclectic melding of their best features. This is not to say that there is no point in being specific or categorical when we can--as in some instances with behavioral objectives and with goals of the kind implied in the term "goal-referenced instruction." It is to say that without some common recognition or interpretation of an underlying ethos, there is not much point in being categorical about anything else.<sup>24</sup>

What, in a so-called "democratic" society and in the year 1970, can be designated as the ethos of the school? On what questions must we hope to achieve some kind of consensus? The following five (many elements of which are obviously interrelated) seem especially important:

Control: Who exercises functional jurisdiction over the program?

Breadth: How inclusive (exclusive) is the content of the program?

Process: What interpretations and procedures are referable to "teaching" and "learning"?

Credo: How open (closed) is the value orientation?

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<sup>24</sup>The Hall-Dennis Report, for example, comes at questions of general aims mostly by way of social and psychological issues, and at those of more specific aims mostly under the heading of curriculum: see *Living and Learning*, The Report of the Provincial Committee on Aims and Objectives of Education in the Schools of Ontario (Toronto: Newton, 1968), pp. 67-77.



Intent: What measure of human manipulation or intervention is envisaged by the controlling agency?

Since schools do in fact function in historical settings (referable at least in a general way to particular times and places), it seems useful to think of these questions in comparative terms, although our position on some items may well be more categorical than on others.

### Control

The significance of this item is easily indicated by the term "free" school as opposed to one directed by some kind of "establishment"--state, religious, or other. The establishment school is built, staffed and operated for purposes and in ways predetermined and required by the controlling agency. At the extreme "establishment" end of the continuum, not only are the courses laid on but their predilections and content are prescribed (and precisely) by the same agency. In the "free" school, on the other hand, the program emerges from the interests and indeed from the will of the students. At this end of the continuum the students control not only their learning styles but their life styles, and may merge these two in the learning institution or environment--as, for example, at Summerhill, Everdale, and other schools subscribing to their general philosophy.

Is it true that much of the discontent of modern students at almost any level of the school program has to do with the inertia of a monolithic curriculum--whether because of political stringencies or the intransigence of curriculum workers or teachers concerned with their own ideas of what *ought* to be of concern to students? Whether this is so or not, is it true that students are not likely to learn unless the relevance of what they are asked to learn is clear to them? Is it true that students may themselves have

legitimate and valuable ideas about curriculum which, for whatever reason, fail to find their way into the school program? And is it true that no educational enterprise can be effective unless it genuinely advances the human quest--which, in the final analysis, is the quest of each individual student for personal and social meanings in a confused and confusing world.

Psychological, sociological and other kinds of evidence seem to offer mostly positive answers to the above questions.<sup>25</sup> Undoubtedly there are lessons to be learned from the free schools. These have to do with *heightened sensitivity to the human needs and aspirations of learners*--with a recognition of the learner's stake in his own learning and its timing, of his urge for increased control of at least some elements of it, and of his need to evaluate it in personal as well as academic terms.

### Breadth

Not infrequently during the past two decades it has been urged that our schools are attempting too much--that they have, in fact, become "society's dumping ground." It has consequently been urged that they should retrench, limiting the work of the school to a few do-able tasks, and doing them thoroughly and well. With this kind of conviction the Chant Report proposed "inner" and "outer" subjects of the curriculum, with emphasis on the former as those promoting "intellectual development."<sup>26</sup>

<sup>25</sup> See, for example, Barbara Biber and Patricia Minuchin, "The Impact of School Philosophy and Practice on Child Development," in *The Unstudied Curriculum: Its Impact on Children* (Washington: Association for Supervision and Curriculum Development, 1970), pp. 27-52.

<sup>26</sup> *Report of the Royal Commission on Education in British Columbia* (Victoria, B. C., 1960).

This now seems a very challengeable solution to the problem of breadth. In the first place, it is hazardous and even unscholarly to classify school subjects as "intellectual" and other. In the second, we have seen that there is little consensus on priorities for educational goals (including those related to cognitive and affective domains). In the third, all education---even the learning of reading and writing---goes on in some sort of setting, of context. And although it is frightfully easy to ridicule some of the educational slogans of our century, the "whole child" does, in fact, come to school. The work of psychologists the world over attests the interdependence of learning, and the importance of physical, emotional, social and moral factors in academic learning.

Surely we have gone beyond the time when morality was regarded as the prerogative of the church. Or when vocational preparation was to be achieved only through apprenticeship. Or when musical education was to be had only through private tuition "after four" or on Saturday morning.

Such anachronisms are not necessary. The complexity of our technology and of our culture faces public education with a variety of subtly related tasks. The school is in a unique position to synthesize and carry out these tasks. To the extent that it disclaims this opportunity and challenge, it disclaims its intellectual and moral responsibility. *Its field is inevitably as broad as the lives and experiences of its students.*

To recall Whitehead's famous admonition: "There is only one subject-matter for education, and that is Life in all its manifestations." In our time these manifestations turn and shift, kaleidoscopically, almost

from day to day. What we need to deal with this is not more courses, but a more flexible, responsive curriculum.

### Process

One might have thought it unnecessary to emphasize this item at this period in our history, when the term "knowledge explosion" has become almost a cliché. Yet many, perhaps most schools still teach as though the memorization of content, rather than the process of inquiry and the satisfaction of intellectual curiosity, were a realistic and viable objective. Apparently the old controversy juxtaposing what to learn and how to learn, what to think and how to think, etc., is still very much alive.

The concept of process is central not only to (psychological) questions of effective learning, but also to (philosophical) questions of value judgment. Do we want our conclusions and our convictions, and those of our children, to be handed down memoriter fashion, or do we want them to come freely (and perhaps novelly) by way of rigorous thought and study? If the latter, *we must increasingly substitute the process of exploration and inquiry for the process of memoriter learning.*

This implies, of course, a vast shift in our concepts of *teaching* and *learning*. It may even be that these terms, because of their lock-step associations, have lost much of their usefulness: worse, that they actually get in the way of reform. A less honorific but more valuably revealing term would be *hypothesizing*, in the *pro tem* sense of "best guess," and in the sense proposed by Leonard in the first of his educational aims: "To learn the commonly-agreed-upon skills and knowledge of the ongoing culture (reading,

writing, figuring, history and the like), to learn it joyfully and to learn that all of it, even the most sacred 'fact,' is strictly tentative."<sup>27</sup>

Education would thus proceed as a disciplined search for understanding and conviction in terms of "fact" finding, followed by the drawing of such conclusions as are possible and plausible at given school levels.<sup>28</sup>

### Credo

The basic problem here is that of values, and the basic point is that our schools simply fail to reflect anything like the variety of values current in our society. This is in part because they fail to address themselves adequately to so many of our vital human problems (of war, poverty, sexuality, or whatever) that challenge interest and concern. The range of views held by intelligent and reasonable and moral people in our society is very great. Yet for the most part the school acts as if this were not so;

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<sup>27</sup>George B. Leonard, *Education and Ecstasy* (New York: Delacorte Press, 1968), p. 132. The other aims listed in this stimulating book are as follows:

To learn how to bring creative changes on all that is currently agreed upon.

To learn delight, not aggression; sharing, not eager acquisition; uniqueness, not narrow competition.

To learn heightened awareness and control of emotional, sensory and bodily states and, through this, increased empathy for other people (a new kind of citizenship education).

To learn how to enter and enjoy varying states of consciousness, in preparation for a life of change.

To learn how to explore and enjoy the infinite possibilities in relations between people, perhaps the most common form of ecstasy.

To learn how to learn, for learning--one word that includes singing, dancing, interacting and much more--is already becoming the main purpose of life.

<sup>28</sup>Some illustrations with particular reference to value questions are given in Appendix G.

it has tended unashamedly to choose and indoctrinate one kind of view. Philosophically and sociologically it is a kind of nineteenth-century idealism, having much in common with Tennyson and the *Reader's Digest*. Politically it is "democratic"--nationally (or imperially) oriented. Economically it leans toward free enterprise--with something of a complementary nudge from the welfare state. Theologically (and especially in separate schools, where it is strongly sectarian) it is at least under a theoretical directive in this province.<sup>29</sup>

The way in which the school interprets and applies such directives, and indeed its philosophic, political, economic and other predispositions, obviously depend substantially on the community in which it is located, and the maturity and sophistication of its administrative and teaching staff. Too characteristically our schools tend to be smug, rigid and authoritarian--agencies of "society" rather than environments for learning.

There is nothing wrong (in fact, there is everything right) about the school's being an agent of society if society is accurately interpreted by the school. One may doubt that this is the case. Indeed it has been observed that a revolution in curriculum would be required simply to catch up with revolution in society.<sup>30</sup> To say the least, schools tend to be

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<sup>29</sup>See Appendix B: 1 (vi).

<sup>30</sup>"Shallow thinking today attributes social action and the new morality (and I do not mean simply sex) to the young. What should be said is that a large number of social movements have reached their fullness of time and are being felt in our lifetime. Many young people are engaged in the struggle. But so was Bertrand Russell. [For continuation of note 30 see page 17.]



"conservative"--and not only because of "state" directives. The point has been made that teachers, drawn mostly from the middle class, tend to be conservative. Textbooks, erring on the "safe" side and in any case usually out of date, tend to be conservative. So the ethos of the school tends to be conservative, and powerful social and institutional pressures tend to keep it that way.

Schools, of course, do change.<sup>31</sup> Shattering developments in international affairs and in social mores during the past two decades have begun to have some impact on school programs. But the lag is too great, and we may not have that much time.

If the school were really to represent, *for information*, the range of thinking respectably current in our society, what would it be? Philosophically it would range from idealism to the many varieties of pragmatism; theologically, from deism to atheism; economically, from rugged individualism to the welfare state; politically, from majority control to minority rights. In terms of vocational life styles it would range from an Algerian (Horatio) kind of work ethic to doing one's own thing. Aesthetically, it would range from the Mona Lisa to pop art, from Bach to Rock, from *King Lear* to *Oh! Calcutta!*

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"If what I have said about the nature of a number of social movements is valid, we are witnessing the throes of a profound realignment of interpersonal relationships. A change in technology we could understand, but what is happening is that more and more people are able to insist that they be accepted on equal terms. This is an assertion which we do not understand and we show our perplexity by asking such questions as 'What do the French, (or the Blacks), (or the Indians), (or the Young) really want?' The real revolution which we are gropingly attempting to articulate in the curriculum, is one of social conscience." G. L. McDiarmid "Revolution in Curriculum or Revolution in Society," *Canadian Education* 10 (June 1970), p. 8.

<sup>31</sup>From century to century--See Appendix F: *Lovell's General Geography* (Toronto: R. A. Miller, 1862), pp. 10-11.

And it would cover a great variety of dress and hair styles. Over all of these the schools, by means subtle or not-so-subtle, have tended to establish preferences, set norms, exercise jurisdiction or control.

It is not suggested that the school can or should give equal prominence throughout the above ranges. But it does seem clear that, if it is to be genuinely engaged in the enterprise of education rather than that of indoctrination or "training," the *school must increasingly give attention to pluralistic viewpoints, and this without attempting to impose or otherwise indoctrinate answers to controversial issues.*<sup>32</sup> Scholarship alone, if not social maturity and morality, would dictate this course.<sup>33</sup>

The practical problems and difficulties associated with the treatment of controversial issues in schools are, of course, formidable. There

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<sup>32</sup>How can this be done? While the present paper is limited to aims and objectives, and cannot therefore undertake the presentation of "methods," a brief statement has already been made on "process" (pages 14-15), and reference has been made to Appendix G, an excerpt from "Educational Aims: A Further Look," in A. W. Reeves (ed.), *The Canadian School Principal* (McClelland and Stewart Limited, 1962), pp. 168-178. Here the writer has tried to present, briefly but pointedly, some illustrations of what might be called "education as hypothesis."

Appendix H (following), from the Senior High School Curriculum Guide for Social Studies, Province of Alberta, Department of Education, 1970, suggests that in at least one field curriculum makers are ready to move rather directly into value education.

<sup>33</sup>"The maturity of a free man is anchored in his moral and intellectual capacity to cope with the insecurity that is unavoidably interwoven with the pursuit of values which are all in some measure and to some degree in conflict with one another. The ability to cope with tension and with polar values has been recognized as the criterion of a free man by social philosophers as widely divergent as Alexis de Tocqueville and Martin Buber, and in walking 'the narrow ridge' education can play a positive rather than a passive role." Harry D. Gideonse, *Against the Running Tide* (New York: Twayne Publishers, Inc., 1967), p. 293.

is, for example, the problem of the appropriateness of various issues and their treatment at various school levels.<sup>34</sup> Obviously no profound generalizations about the pill are likely to emerge from kindergarten studies. Provided, however, the principle of inquiry proposed for teaching and learning is not compromised by manipulation or concealment of relevant facts and opinions--i.e., provided the ethos remains *open*--the problem can be faced.<sup>35</sup> There is also the problem of general teacher competence and maturity. But surely the way to deal with this problem is to upgrade teachers to a worthy objective rather than to downgrade the objective to inadequate teachers.

An atavistic kind of concern--that pluralism whether in school or in society is *ipso facto* dangerous and should therefore be discouraged in

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<sup>34</sup>It has been objected that philosophic open-endedness is all right for university students and adults (although some groups would resist even this), but not for students in the elementary and secondary schools. At these levels, it is argued, students should be told (given, indoctrinated with) values--rational discussion and criticism being deferred "until the *right time*...", until the student is mature. *Then*, it is said, he may be as critical as he likes. Both psychologically and philosophically there is a great deal wrong with this objection. First, *what* values are to be indoctrinated? Second, *whatever* values are indoctrinated, the sheer fact of indoctrination in youth is almost bound to inhibit or stultify the critical faculty--else why indoctrinate? Racial prejudice, for instance, begins early. "You have," so runs the song from *South Pacific*, "to be carefully taught."

<sup>35</sup>Generally speaking, if students are too immature to deal with a topic rationally and openly they are too immature to deal with it at all. Some things, however, have to be impressed on very young children in ways that, superficially, resemble indoctrination--for example, physical safety. City children must be conditioned to keep off the streets before they are capable of understanding the killing threat of motor cars. Children everywhere must observe sanitation practices before they can understand germ theory. This kind of indoctrination (if it *is* indoctrination) Sidney Hook has called *non-rational* as opposed to *irrational*: the first category does not hide, conceal or "cook" evidence, as does the second. The "spirit" of education thus remains open and free.

favour of conformist platforms--is as old as dictatorship. A more contemporary and legitimate kind of concern is that pluralism deprives society of the concerted will, dedication and resources necessary to move with precision and resolution along agreed lines. The decision to live with this disadvantage itself represents a value judgment, involves a calculated risk, and hypothesisizes that on balance the extent and quality of agreement will be superior to what one could expect from more restricted thinking. This hypothesis is based on political (as well as educational and moral) grounds.

It would be hard to overemphasize the importance of pluralism in helping a society to escape the cycle of growth and decay. The ever-renewing organization (or society) is not one which is convinced that it enjoys eternal youth. It knows that it is forever growing old and must do something about it. It knows that it is always producing and must, for that reason, attend to its seedbeds, . . . If a society is dominated by one official point of view, the tentative beginnings of a new point of view may be a matter of devastating strain and anxiety. In a society where there are already various points of view, the emergence of another is hardly noticed. In an open society, freedom of communication ensures that new ideas will be brought into confrontation with the old.<sup>36</sup>

The hope, of course, persists (just as the hypothesis assumes) that a consensus will emerge more securely--both in society and in education--from an open, pluralistic look at the world about us. And on some very major issues we must, of course, have a consensus so as to plan actively not only for society but for schools, and for the way in which they relate to one another.

The minimum consensus for *community* in any political society has to do with those kinds of general agreement without which the society would fall apart, and without which it would be unable to plan for its continued growth

<sup>36</sup> John W. Gardner, *Self-Renewal* (New York: Harper and Row, 1965), p. 68.

and improvement.<sup>37</sup> Our agreements obviously cannot be theologically based. Just as obviously they need not relate to party faiths and doctrines, or to personal predilections which are not central to democratic social and political cooperation. They certainly ought not to relate to matters of taste and aesthetics--where variety contributes to interest and enrichment. They can and must relate to broad political arrangements such as representative government. They surely ought to relate to universals or near-universals, such as charity, sympathy and compassion--and, on a different level, to physical and mental health and material welfare.

### Intent

The kind of consensus we seek, then, has to do with our estimate of where we are going, in human and technological ways, and where we want to go. What are these ways? And what contributions should the school make to them--either in terms of competence to assist (or resist) them, and of the convictions and will to do so.

This is a delicate enterprise, and subject to all the qualifications and dangers that have been discussed in the preceding pages. On the other hand, *if the state is to support the schools at all, it is bound to promote concepts of the "common good"* provided (as we have urged) these concepts are not esoteric and provided (since "God and the Absolute never speak in public") it does so in terms of inquiry and hypothesis rather than of dogmatic teaching.

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<sup>37</sup>The writer plans a particular study of this in relation to public education during the next two years under the sponsorship of the Alberta Human Resources Research Council.

It is difficult to imagine how governments--no matter how permissive they may wish to be--can avoid some measure of intervention and/or promotion in various human and technological ways. They are bound, surely, to promote the thing called literacy (although it is well to remember that in the latter half of the twentieth century this is by no means limited to the written word or the printed page). They are bound to promote attitudes favorable to a livable landscape and to pollution control--unless, of course, we *like* foul water and air. They are bound to survey manpower needs, and to make available to young people information about employment opportunities and training programs--unless, of course, we *like* unemployment and the misuse of human resources. (They are not, however, bound nor even privileged to *assign* persons to manpower programs, nor to insist--and here the practical merges into the philosophical--on traditional work ethics.)

To illustrate further, a recent paper suggests a series of trends observable in our society, and draws therefrom a series of goals whereby education might seek to influence them. These goals include (1) the survival of the individual, his environment and social order, (2) the fullest use and extension of his intellectual powers, (3) a leisure-oriented society dedicated to the full life, (4) individual self-actualization and autonomy in both cognitive and affective domains, and (5) the development of a social conscience with particular reference to the improvement of the environment.<sup>38</sup>

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<sup>38</sup>Downey, *op. cit.*, Appendix I.



We need, as Loving<sup>39</sup> has said, to learn to use time and space wisely, and to develop a new vision of what we can do for people in the latter part of this century.

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<sup>39</sup> Alvin D. Loving, "Men for Tomorrow . . .," unpublished paper delivered at the World Conference on Education, Association for Supervision and Curriculum Development, Asilomar, California, March 6, 1970.

### Legalities and Sanctions

What status can be ascribed to the ethos just proposed? Philosophically? Socially? Legally or constitutionally? Who indeed has the right and the power to determine educational aims?

The constitutional answer comes from the British North America Act: "In and for each province the Legislature may exclusively make laws in relation to Education"---subject to certain provisions especially referable to denominational schools. The elected legislature, then, has the right to pronounce on educational purposes, as on virtually all other matters related to public education. And the provincial "Department of Education," operating under the directives of the cabinet and the legislature, has the responsibility of promulgating policy statements, and in accordance with them, supervising the work of the schools.

But this answer is, of course, much too simple. It is true that in our form of political democracy provincial governments, in education as in other matters for which they carry constitutional authority, must make ongoing decisions from time to time in authoritative ways. But no truly responsible government operates or wishes to operate so crudely, nor to consider that its mandate holds from election to election without reference to more immediate and proximate manifestations of public will as these emerge

from a variety of sources within local, provincial, and national communities.<sup>40</sup> To do so would be poor politics as well as poor ethics. The Premier has said that the schools belong to the people. Their operations are more sensitive, impinge more intimately on our daily lives than those of any other institution. No responsible administration, therefore, can or should invoke its constitutional authority bureaucratically--even though it must (from time to time through its Department of Education) make public policy statements and decisions.

The point of the foregoing is to assert that in discussions and decisions about educational purposes (as opposed, broadly, to educational methods, processes, technologies, etc.) society must be steadily involved, and at a number of levels.<sup>41</sup> This involvement may range all the way from individual representations to the Department of Education; through group study and discussions and statements from student, parent, teacher, school, economic, cultural, professional, religious and other "interest" groups; to formal arguments and presentations at government hearings and participation in or representation on formal education committees. A Provincial Lay Advisory Board has now replaced the General Curriculum Committee to advise the Minister of Education on matters of curriculum and instruction. The Curriculum Branch

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<sup>40</sup>An election mandate is, in any case, a "package deal": it is difficult to separate education approvals or disapprovals from those of public health, roads, or whatever.

<sup>41</sup>At this point it may be of interest to recall Dewey's admonition that "what a society is, it is, by and large, as a product of education, as far as its animating spirit and purpose are concerned. Hence it does not furnish a standard to which education is to conform. It supplies material by which to judge more clearly what education as it has been carried on has done to those who have been subjected to it." John Dewey, *The Sources of a Science of Education* (New York: Liveright Publishing Corporation, 1931), p. 75.

is now soliciting the reactions of a variety of individuals and groups to questions about the aims and objectives of elementary education.

It would of course be unrealistic to expect that this kind of activity can or should involve everyone, and on all occasions. (People have salaries to earn, families to live with and enjoy, leisure interests to pursue, other civic commitments.) One is, however, bound to hope that it will involve a good number of society's most alert and thoughtful members--those who represent, indeed, the enlightened edge of public opinion. Beyond this, government itself must play a leadership role. Only so can there arise and develop support for schools and school programs which bid fair to meet our needs now and in the future.

What of the student himself? Educational history shows him to be the one person who has had little or no share in planning for his own future. His program, his thinking, even his valuing---these have been determined for him by others, *in advance*.

There are those to whom this seems quite appropriate: after all, it is argued, the student is too young and immature to know what he *needs*, what is *best* for him. What makes this argument disturbing is that the concept of *best* differs substantially among the adults and the adult societies that make this kind of decision. What makes it additionally disturbing is that adult societies, as represented in schools, have shown little of the humility and tentativeness that would properly pertain to any realistic interpretation of their disordered world and its problematic future. Indeed, the child has too often served as a pawn in the struggle for ethnic pride, institutional

survival, obsolete ideologies.<sup>42</sup>

It has not here been argued that children at any age should be given exclusive or even substantial control over school programs. It has been argued that some degree of self-determination as to study elements, timing, etc., varying with age and level, is educationally desirable. It has further been argued that at all ages and levels the spirit of inquiry must remain open, so as not to compromise the student's opportunity for self-determination in matters of value judgment.

The foregoing are not revolutionary postulates. The autonomy of the individual, his incomparable worth, his right to self-determination--these are crucial to our Western traditions. Politically they combine to form a cornerstone of Democracy, as opposed to Fascism or Communism. Philosophically they are Kantian (with emphasis on the individual as an end rather than as a means) as opposed to Nietzschean (with emphasis on sheer power and expendability of "the masses"). They are certainly "Christian"--ethically, if not institutionally.

Without wishing to protest too grand a rationale, the writer sees the above values as over-arching those of the proposed school ethos. These are honoured values--steadily proclaimed in our society. Are we prepared to sanction them in our schools?

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<sup>42</sup>For an amplification of this view see Appendix J: from Bertrand Russell, "Education as a Political Institution," in Sharon Brown (ed.), *Essays of Our Times* (Toronto: W. J. Gage and Company, Limited), pp. 259-262 *passim*. See also *What Culture? What Heritage?* (Toronto: The Ontario Institute for Studies in Education, 1968), p. 31 and elsewhere.

## 2. UNIVERSITIES AND POST-SECONDARY INSTITUTIONS<sup>1</sup>

Generally speaking, and in contrast to those of the public schools, the goals of university education have been little questioned. Indeed, there has been little disposition, relatively, to ask what these goals are. And the universities themselves have often been too busy criticizing the goals and the achievements of the public schools.

Now, however, we have entered a new era. For a variety of reasons--increased costs, increased enrolments, changes in the character and expectations of students, and changes in the surrounding culture--we face more and more insistent questions about the university's role.

The roles of other post-secondary institutions are beginning to emerge. At least we know what institutes of technology are for. And while the role of "colleges" may differ somewhat, individually--depending in part upon their geographic proximity to other institutions--it seems clear that they can and should develop a variety of emphases ranging from university transfer programs to high school extension and adult education in general. We have the right to expect that our post-secondary complex will in one

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<sup>1</sup>Much of the discussion in the preceding pages, with reference to the schools, is of course referable to education generally. The intent of this section, then, is to single out those aspects of higher education requiring separate treatment.



institution or another provide for the needs of everyone.<sup>2</sup>

For higher education generally the following objectives have been listed: growth in knowledge and understanding, intellectual skills and interests, heightened awareness, appreciation, values, attitudes, citizenship, moral sensitivity, and activities as producers and consumers of "the good life."<sup>3</sup> These are not too different, superficially, from those listed for the schools. At any rate it seems useful now to think of them in terms of the categories identified (in the preceding section) for discussing the aims of the schools.

#### Breadth

Universities have traditionally been concerned with "liberal education" so-called--with research and teaching first in the humanities and then in the sciences. Except for theology (early involved and even central to the work of medieval institutions) universities have tended to exclude "practical" disciplines. More recently, however, they have admitted, albeit grudgingly, "professional" faculties--law, medicine, engineering, education, business. A few have shown themselves hospitable to the fine arts. U. S. universities, by and large, tend to undertake broader professional involvements than do Canadian and European.

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<sup>2</sup>"In the United States the open-admission, comprehensive community college now enrolls almost two million students, about one of every four enrolled in higher education. It has been, is, and will be a prime agency for the democratization of higher education." Clifford E. Erickson, "The Two-Year College," *The Journal of Higher Education* 41 (February 1970), p. 151.

<sup>3</sup>C. Robert Pace, "An Evaluation of Higher Education: Plans and Perspectives," *The Journal of Higher Education* 40 (December 1969), p. 673.

Unless we have in mind under the name *university* an almost totally different kind of institution than the name has indicated in the past, *universities should continue their basic concern with general education in the humanities and the sciences--including very general programs in both, together with more vocationally (specialistically) oriented programs in various aspects of the arts and sciences. In either kind of program the involvement of the fine arts (which for millennia have provided basic indices of the cultural levels of nations) seems indicated. So also does that of professions whose disciplines depend upon or articulate clearly with basic arts and sciences. Their appropriateness in the university setting obviously depends also on the sophistication of the disciplines. Programs of continuing education in almost any of the foregoing fields seem valuable.*

A fundamental question of breadth at the university level has to do with the degree to which the emphasis in any program can be broad and human rather than narrow or technical. The need and opportunity for this may well differ from discipline to discipline. The hospital patient in the operating room obviously sets a higher value on sheer surgical competency than on the surgeon's ability to discuss arts and letters. There is no doubt that the specialty must be served. The alternatives, however, may not always be so clear.

### Control and Process

It goes without saying that not all institutions will offer all courses that all students want--either because there are not enough "takers," or because the program cannot be staffed or financed, or because the institution is not concerned to offer it. (The latter circumstances may or

may not constitute a tolerable state of affairs, the student being the client.) With this limitation, it is difficult to avoid the term *relevancy*, and to do other than propose the generalization that at the post-secondary level, as at all school levels, *it is important not only that the curriculum should be relevant to the student's concerns, but that its relevancy should be clear to him.*

The realization of this principle will, necessarily, differ somewhat from institution to institution, and from discipline to discipline. In a program of general education, for example, a student ought not to be enrolled in a course which lacks relevancy for him--whether because there is none, or because it is mis-taught. By contrast, in some programs it may be necessary for students to take on trust--although only temporarily--the relevance of some items (e.g., valencies in chemistry, philosophy in relation to teaching).

There is nothing new in the foregoing. Nothing, that is, that has not been recognized at least theoretically for decades, centuries. What *is* new is the *motivation set*--a shift in the student interests, ambitions, aspirations or dedications that furnish learning drives. What "turns them off," or "on"? While the answer is certainly complex, the Select Committee on Education of the Academic Senate of the University of California (May 24, 1965), is in little doubt about one aspect of it.

Studies already known to us show that a significant and growing minority of students are simply not propelled by what we have come to regard as conventional motivation. Rather than aiming to be successful men in an achievement-oriented society, they want to be moral men in a moral society. They want to lead lives less tied to financial return than to social awareness and responsibility. Our educational plans should recognise these values.<sup>4</sup>

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<sup>4</sup>Quoted in Harry D. Gideonse, *op. cit.*, p. 288.

Credo and Intent

Many university spokesmen are prone to assert, quite categorically, that the university exists simply for the pursuit of knowledge. A more comprehensive kind of statement compatible with this assertion runs as follows:

The University is a community of faculty and students dedicated to the pursuit of truth and the advancement of knowledge and a place where there is freedom to learn, freedom to study, freedom to speak, freedom to associate, freedom to write and to publish.<sup>5</sup>

Provided we can agree on the general meanings of *truth*, *knowledge*, *teach*, etc., in a university setting, we are not in too much doubt about the nature of the institution they purport to describe. What is in doubt, or at least in question, is the viability of this kind of institution in our time.

Events of the past few decades have modified, even revolutionized ideas of the university's role in at least two crucial respects. (1) The state now regards universities, at least in part, as instruments for the satisfaction of social needs--or of "state" needs, as these are interpreted by given administrations. (2) Many students and faculties would have the universities take "stands" on moral issues, and even champion "causes."

On the first of the above items it is clear that (given the astronomical cost of modern university programs) universities are not likely to finance their own institutional aspirations without extensive government funds.

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<sup>5</sup>"Freedom and Responsibility in the University," Report of the Committee on Rights and Responsibilities of Members of York University, *Excalibur*, November 1969, p. 13.

It is equally clear that governments are not likely to make their funds available unless they can see some relationship between the university's work and state goals. In the view of one University President:

The assertion that a university must be apolitical contains a large element of myth and a kernel of essential truth. Most public universities in Canada were created for social and economic purposes, and in a broad sense for political purposes--in the sense that McLuhan says that universities take their relevance from the cultures in which they are placed . . . The public university must strive to maintain a balance between serving societal demands as reflected in prevailing interests and in meeting a different kind of societal demand for a source of criticism and dissent.

In this latter demand lies the kernel of truth to which I referred. It is one thing for an individual to be committed--to many people they are less than fulfilled as human personalities unless they are committed; it is quite another thing to commit the institution.<sup>6</sup>

This brings us to the second item. It is clear that, if education is at all a moral enterprise, students and staff are not only going to form moral judgments in the process of education, but in some context or other attempt to express their judgments with operational impact. It is further clear that any such attempt compromises somewhat the principle of institutional openness. "Disinterested scholarship" is the historic term, although one may well question whether university scholarship has always or even customarily been "disinterested" in any absolute sense. At any rate it is more than a little ironical that the university should now have become, in many substantial respects, the home of "social protest."

There is obviously going to be no sudden resolution of a question which juxtaposes "disinterested scholarship" and "social need." Just as

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<sup>6</sup>A. W. R. Carrothers, Installation Address, University of Calgary, January 30, 1969.

obviously there is never going to be (nor, presumably, should there be) a clear settlement on one side or the other.

The social outlook of the university up to the present time has embraced a conception of service both to the world of learning and to the society within which it operates. Universities are normally sensitive to social need--if they are not, social needs for university services will be drawn to their attention by interested groups or individuals. But only the university (individually or within a system) can decide whether it should and can meet needs in the way in which they are presented, in some other way, or at all; or whether these needs would be better met by some other institution. That is to say, the university must maintain its own balance between its obligations to students, to the world of learning and research, and its obligations to society for professional and other forms of high-level manpower training.<sup>7</sup>

It is a problem of balance, rather than one of yes or no, that really faces us. It is a question of the way in which two university theories are to be melded:

According to the one theory the university has a certain self-authenticating quality which causes it to stand somewhat aloof from the social milieu. According to the other the university finds itself, not standing aloof, but caught up in the stresses and strains of contemporary events. These two theories are not mutually exclusive. On the contrary there is a historical continuity between them. Indeed, it is because we are in transition from the earlier to the later theory that much of the present uncertainty and confusion arises. We are backing and filling between the two because we are not sure how much of the older theory to preserve and what aspects of the newer one will prove durable.<sup>8</sup>

There can be little doubt about "the stresses and strains of contemporary events" in the university setting. The theme of the 24th National

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<sup>7</sup> Association of Universities and Colleges of Canada, *Guidelines on University Organization* (Ottawa: The Association, 1970).

<sup>8</sup> John S. Brubacher, "The Theory of Higher Education" *The Journal of Higher Education* 41 (February 1970), p. 99.

Conference (1969) of the N.E.A.'s Association for Higher Education was dramatically titled "The Agony and the Promise of America." The agony, it was said, has to do with the struggle to achieve some kind of relationship between democratic idealist ideology and the actualities of national life. Identified as the most obvious discrepancies are failure to provide equal educational and social opportunities for all, failure to behave individually and nationally in ways broadly recognized as "moral" (involvement in warfare being a major part of this problem), and failure to control the natural environment in ways appropriate to its potential for human benefit. The central query of the conference was, of course, about the role of institutions of higher education in coping with these failures.

The nature of the dilemma is clear. On the one hand, the university obviously cannot be vigorous and dynamic, a force in twentieth century affairs, if it remains in or reverts to a cloistered role. On the other hand, it obviously cannot serve a continuously objective, critical, valuative function if it establishes "platforms" on an array of controversial issues.

What alternatives remain?

1. *To insist continuously on the freedom of academic staff to study, teach, publish, associate, and engage in community activities, both university and other, as their scholarship, competence and convictions dictate.* The Province of Alberta has a fortunate record in this respect, but a steady assertion of the principle seems valuable. The vital consequence here is the opportunity to speak, privately and publicly, with public impact on all matters of concern to the faculty as individuals and as citizens. A limitation would be that this does not imply a right to use the lectern

as a means of indoctrinating students, nor indeed for any other purpose than the objective teaching of scholarly specialties or the presentation of hypotheses in terms of these specialties.

It should be emphasised that this freedom includes campus clubs and organizations--which do not, of course, constitute *the* university.

2. *To require as matters of university platform only those items that follow clearly from concepts of liberty and freedom as indicated in 1 (above).* It would of course be difficult for a university to exist as an entity without some basic assertions of a moral kind. One of these would be freedom of speech for students as well as for academic staff--again subject to requirements of scholarship. Another would be insistence on reasoned discussion and open communication (rather than on physical violence) as a means of resolving issues. Still another would have to do with admissions policy--openness of the institution to all academically capable comers without limitation of color, race, or creed.

3. *To emancipate and enlarge the purview of scholarship so as to involve in a curricular way more systematic attention, not only to traditional disciplines, but to mankind's great human and social problems--poverty, pollution, nationalism, war and peace, or whatever.* This emphasis especially would help to provide an ethos which, if not satisfactory to all, would do a great deal to assure many persons who would like more positive commitments that the university should and can indeed be a force in the improvement of the human condition.



### 3. CONCLUDING QUERIES AND OBSERVATIONS

In the preceding discussion of aims and objectives attention has been directed particularly to the ethos of educational institutions. In the process a good deal of criticism has been directed not only to the institutions themselves but to those involved in public education--and that means all of us: "the state," government, "society," curriculum makers, teachers, parents, and even (obliquely) students. Without any attempt unduly to excuse any of these groups, it might be fair to observe that all have been caught up in a new phenomenon which may have made our era more than usually difficult to cope with. We are the victims, in terms of a phrase originally attributed to Alvin Toffler, of "future shock." In alternative terms, we are suffering "the dizzying disorientation brought on by the premature arrival of the future."<sup>1</sup>

In this unique situation the point is not, of course, primarily to assess blame or culpability, but to determine how we may best cope with the future. Because of the limitations of this paper a number of questions bearing on the resolution of our problems have been scarcely mentioned. These have to do with the following: life-long education, the future of the schools, student unrest, and teacher competence. Before concluding this section (and

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<sup>1</sup>Alvin Toffler, "The Future as a Way of Life," *Horizons* (Summer 1965), quoted in Harold G. Shane, "Future Shock and the Curriculum," *Phi Delta Kappan* 49 (October 1967), p. 67.

the paper) it seems appropriate to deal with each briefly in terms of its relationship to aims and ethos.

One of the important recognitions of the concept of life-long education is that the early years are the most creative and intellectually productive, with the prospect of a substantial increase in intelligence (as of educational achievement) if the child is reached soon enough: it therefore seems sad not to capitalize on the potential of what is now a "pre-school" age through more concerted planning and organization. Another recognition is the potential of the individual to go on learning long after the end of formal schooling: it therefore seems sad that our total efforts on behalf of what is still called adult education are not much greater than they are. But the main significance of life-long education is much more crucial than the mere mathematical addition of years to presently organized programs. It involves a totally revised concept of "studentship"--one which rejects the equation of this with a chronological age range, before and after which the individual is in turn a pre-schooler and then some kind of "graduate" (or "drop-out"). By the same token it rejects the simple equation of studentship with deferment (preparation, memorization, submission) as distinct from gratification (inquiring, exploring, living). It deliberately blurs the dividing lines, rejects the dichotomies. It thus contributes dramatically to the sapidity of learning,<sup>2</sup> and in its initial phase to the early

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<sup>2</sup> Canadian Commission for Unesco, "Perspectives in Life-long Education," Supplement to Bulletin 13, *unesco* (May 1970).

involvement of the child, in an autonomous way, with values.<sup>3</sup> In its later phase one of its main emphases might well be the study of public education itself, and one of its main advantages might well be a major contribution to the development of an enlightened consensus on educational aims.

The development of programs for life-long education will not, of course, necessarily mean their locus in educational institutions as we now know them. Indeed the future of "the school," as we now know it, is uncertain enough. There are those who see schools developing as much larger, more complex, more purposeful places than they are now; there are others who want to get rid of them (as *barriers* to learning) as quickly as possible.<sup>4</sup> They will probably remain, at least as headquarters for program planning. A critical factor will be developments in what has been called the "delivery" of education--via audio-visual technology and computers. If these live up to the expectations of some experimenters, schools of the future may indeed

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<sup>3</sup>"What makes the first learning of a child so exceedingly important is perhaps obvious, for it is precisely the primary encounters of early childhood which give rise to the basic attitudes and values that are destined to be the foundation for the child's character structure. The character is, in turn, the basic factor in determining (1) what situations will be sought and (2) how any situation, once it is encountered, will tend to be perceived and evaluated.

"In other words, the most important thing to note about the pre-rational character structure of a child is that it is almost invariably self-confirming. It becomes, in effect, not only the *will* which "wills" all subsequent behavior, but also the criterion by which such behavior is assessed and therefore either confirmed or denied as knowledge . . .

"Human knowledge beyond a certain point in psychological development is invariably personal knowledge. Self-orientation is primary: belief grows out of encounter, but, once a volitional self-system has emerged, we encounter the world primarily through the medium of belief." William F. O. Neill, "An Exploration into the Role of Values in the Learning/Knowing Process," Working Paper for the Fourth International Curriculum Conference, Lake Mohonk, New York, October 1969.

<sup>4</sup>See Chapter 6, "No School?" in George B. Leonard, *op. cit.*, pp. 101-117.

become "institutions that are processes rather than places."<sup>5</sup>

Much of the future of schools and universities and other educational institutions will depend on their reactions to student unrest as it now manifests itself in a variety of ways. If it is treated as something merely negative--something to be contained, controlled, eliminated--the demise of educational institutions as we know them is likely to be much closer than we may have thought. If on the other hand it is treated as a symptom--something to be recognized, analyzed, and evaluated--we may be able to remove it by dealing with its causes. A major cause, clearly, is the indignation of young people with what is thought to be the hypocrisy of the establishment in proclaiming, and then in practice contradicting its values. The young did not make the society in which they find themselves growing up. It can thus be argued that the real problems are not in the school but in the culture. Nevertheless for students the confrontation necessarily fans out from the institution where, as Broudy puts it: "The young do not say, 'Down with courage'; rather, they are puzzled and angered by what passes for courage in their time."<sup>6</sup> They want, then, to pursue the arbitration of values. Much better than violent confrontation outside the classroom is the involvement in value controversy--by means of a relevant curriculum--within the classroom.

A relevant curriculum means relevant teachers. It used to be considered a truism that the curriculum, in the final analysis, *is* the teacher.

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<sup>5</sup>Frank G. Jennings, "The Uses of Tomorrow," *Perspectives on Education* 3, Teachers College, Columbia University (Winter 1970), p. 14.

<sup>6</sup>Harry S. Broudy, "Art, Science, and New Values," *Phi Delta Kappan* 49 (November 1967), p. 116.

With changes in the delivery of education it may be something less of a truism today. To the extent, however, that the teacher is still the primary communicator and curriculum planner, relevance implies qualities of high dedication, professional competence and scholarship, emotional maturity and warmth. Are our teachers adequate to our expectations of them? Are our expectations adequate to the needs of our time?

And so the central question remains: Are our schools and universities meaningful and purposeful--intellectually, socially, and culturally?

There is now observable something of a downward shift, historically, in the image and promise of our schools. Time was when they symbolized enlargement, offering to the knowledge-hungry student (and his parents) dramatic vistas of intellectual growth and achievement. Stephen Leacock reminds us of the magic words: the little red schoolhouse, the midnight oil, the eager student, the kindly dominie, the absent-minded professor. Now (and despite the "Don't be a dropout!" literature) the term *school* too often symbolizes boredom and frustration, an obstacle to learning. This at a time when, unquestionably, our schools and universities offer more intellectual enlargement than their predecessors. The problem lies, presumably, in their failure to keep pace with the total context of contemporary living. To the extent that this is true, they fail to prepare our students to live effectively in our society. They fail, thus, to educate--and in so doing fail to command the allegiance and respect that in a more dynamic context would accrue to them.

Is it true that we *school* rather than *educate*?

Is it true that, characteristically and at almost any level, our schools lack human warmth and dignity? Then they need to become more human. Is it true that they teach in lock-step, routine fashion? Then they need to become more imaginative, exciting, and sensitive to the ways in which students are able to learn. Is it true that they evade many of our deepest problems, or fail to invoke the full challenge of answers thereto? Then they need to address themselves to these problems, and in the process to conjure up new means of human welfare, new visions of the human spirit, new determination to bring them about.

TPE OPINIONNAIRE

Tasks of the Elementary School

1. A fund of information about many things
2. The basic tools for acquiring and communicating knowledge--the 3 r's
3. The habit of figuring things out for one's self
4. A desire to learn more--the inquiring mind
5. The ability to live and work with others
6. Understanding rights and duties of citizenship
7. Loyalty to Canada
8. Knowledge of and appreciation for the peoples of other lands
9. A well cared for, well developed body
10. An emotionally stable person, able to cope with new situations
11. A sense of right and wrong--moral standard of behavior
12. Enjoyment of cultural activities--the finer things of life
13. General awareness of occupational opportunities and how people prepare for them
14. Classification and training for a specific kind of high school program--academic, technical, etc.
15. Knowledge and practice of religion
16. An introduction to budgeting and effective use of money and property

## THE GENERAL OBJECTIVES OF SECONDARY EDUCATION

The general objectives of secondary education are set forth below and merit careful study.

### 1. Personal Development

The prime aim of the school is to assist each Alberta youth in his growth towards maximum self-realization. The following definite goals are included under this heading:

- i. Health and physical fitness.
- ii. Mental health.
- iii. Intellectual achievement.
  - a. Ability to think rationally, to express thought clearly and to read and listen with understanding.
  - b. A broad understanding of the methods of science, its major findings and its influence on human affairs.
  - c. A broad understanding of the fundamental principles of mathematics and their importance in daily living; a mastery of mathematical skills necessary for vocational competence.
  - d. An understanding and appreciation of cultural heritage.
- iv. The development of suitable recreational and leisure-time activities.
- v. The development of character manifested in sound habits of behavior in social relationships.
- vi. The development of a pattern of values, attitudes, and ethical ideals which furnish justification for good habits and culminate in a philosophy of life which recognizes the importance of religion.

### 2. Growth in Family Living

Each Alberta youth must learn to appreciate the unique and indispensable place in society played by the home and family and especially the influence of the family unit upon right thinking in connection with morals, institutions, and the current issues of democratic living. The school should assist him to achieve a better understanding and appreciation of:

- i. The responsibilities and privileges of the members of the family group.
- ii. The home as a democratic institution.
- iii. The conditions essential to successful family life.
- iv. The opportunities for enjoyment at home.
- v. The functions and responsibilities of parents.
- vi. The relationship of the family to its neighbors and the community.

### 3. Growth Toward Competence in Citizenship

Each Alberta youth must be brought gradually to a realization of his position and responsibilities in the school, community, province, nation, and



finally in the community of nations. The school should guide him in:

- i. Acquiring insight into the historical background of contemporary society.
- ii. Developing competence in meeting, and attempting to solve, public problems and issues which citizens are required to encounter and on which they must take action.
- iii. Developing competence in political action at the school, community, national and world levels.
- iv. Developing consumer competence.
- v. Developing democratic attitudes and behavior in all social situations.
- vi. Establishing loyalty to the ideals of democracy and acquiring an appreciation of his community, the province and the nation.

#### **4. Occupational Preparation**

The school must help each Alberta youth to develop those understandings and attitudes that will make him an intelligent and productive participant in economic life; and assist him to develop saleable skills, or prepare for post-school vocational training. The youth should:

- i. Become familiar with the range of vocational opportunities open to him.
- ii. Learn how to take full advantage of the school and extra-school guidance services.
- iii. Achieve an acceptance of his own capacities as indicated by professional analysis of interests, socio-economic status, aptitudes, personality, and native intelligence.

#### **Co-curricular Activities**

The program of co-curricular activities in any school can make worthwhile contributions toward the attainment of many of the above objectives. Section 8 (b) of the Revised General Regulations of the Department of Education reads as follows:

"The teacher, or, in the case of a multiple-room school, the principal and staff shall be responsible for the organization of suitable extra-curricular activities and for the direction and supervision of the classroom and playground activities of the pupils throughout the school day, and all pupils shall be accountable to such teacher or principal for their conduct on the school premises. . . ."

1.  
1.1  
1.11  
1.111

## BEHAVIORAL GOALS OF GENERAL EDUCATION

### BEHAVIORAL OUTCOMES OF GENERAL EDUCATION IN HIGH SCHOOL

#### 1. GROWING TOWARD SELF-REALIZATION.

Our democratic society has as its basic reasons for existence the protection of individuals so that they may have opportunity for full development into their best selves and the encouragement to achieve it. It is logical, then, that public secondary education in such a society should first seek to facilitate this self-realization of each student. The cultivation of willingness and ability on the part of all students to attain the kinds and levels of behavior consonant with the native endowments of each and appropriate in our kind of society and culture, therefore, should be the first concern of a high school's program of general education.

#### 1.1 Developing Behaviors Indicative of Intellectual Self-Realization.

Behavioral outcomes to be sought from general education because the living of a satisfying personal life requires intellectual development toward the limit of one's capacity.

##### 1.11 Improving His Study Habits, Study Skills, and Other Work Habits.

1.111 Is skillful in securing information and in organizing, evaluating, and reporting results of study and research.

##### Illustrative Behaviors

- (a) Decides on his purpose before planning action.
- (b) Practices good study and other work habits when he has intricate thinking, reading, and planning to do.
- (c) Consults some good periodicals if seeking information on political developments, foreign affairs, homemaking, scientific matters, book reviews, etc.
- (d) Uses common sources of printed information efficiently; e.g., dictionary, encyclopedia, almanacs, telephone directory, *Who's Who*, *Readers' Guide*, and card catalog in a library.\*
- (e) Can read all parts of a newspaper for needed information; e.g., weather reports, radio programs, amusements, business news, editorials, local, state, national, and international news.\*

\* Outcomes that were evaluated by 90 per cent of the reviewers as of "high" importance are indicated by an asterisk.

Taxonomy of Educational Objectives  
Handbook II: Affective Domain  
Valuing - Commitment

**3.3 Commitment—Selected Examples from the Test Literature**

**Illus.** Objective: Active involvement in current social or political problems.  
**3.3-B**

**Test:** Adapted from *Interest Index; Test 8.2a* (Chicago: Evaluation in the Eight-Year Study, Progressive Education Association, 1939).

**Directions:** For each of the following activities mark:

*A* if you perform the activity occasionally or frequently.  
*N* if you never perform the activity.

- 13. Attend public meetings to protest against something which you regard as unfair. (*A*)
- 63. Write about political or social issues, problems, or events, such as bills passed by Congress, revolutions, etc. (*A*)
- 188. Study the history of present political and social problems to find out what causes them and what has been done about such problems in the past. (*A*)

**Illus.** Objective: Devotion to reading as an avenue for self-improvement.  
**3.3-C**

**Test:** Taken from *Questionnaire on Voluntary Reading; Test 3.32* (Chicago: Evaluation in the Eight-Year Study, Progressive Education Association, 1940).

**Directions:** [The general directions have been given above in illustration 3.1-A.]

*Y* means that your answer to the question is *Yes*.  
*U* means that your answer to the question is *Uncertain*.  
*N* means that your answer to the question is *No*.

- 25. Do you find that the reading of books is of little help to you in understanding yourself and your own problems more clearly? (*N*)
- 47. Have any of the books which you have read markedly influenced your choice of a life vocation? (*Y*)
- 72. Is it very unusual for you to gain from your reading of books a better understanding of some of the problems which people face in their everyday living? (*N*)

**Illus.** Objective: Devotion to those ideas and ideals which are the foundation of democracy.  
**3.3-D**

**Test:** Taken from *Social Beliefs; Test 4.31* (Chicago: Evaluation in the Eight-Year Study, Progressive Education Association, 1944).

## A Fish-Centered School

### A UNIT OF INSTRUCTION ON VAN DYKE'S "FISHERMAN'S LUCK"

#### Purposes:

- (1) To enjoy the experience of reading the essay
- (2) To share this enjoyment with a social group
- (3) To enjoy vicariously the experience of fishing
- (4) To share this enjoyment with a social group
- (5) To create something which shall express these satisfactions

#### Aims:

- (1) To learn about trout-fishing
- (2) To learn about other kinds of fishing
- (3) To learn about the value of fish as food
- (4) To learn about the economic importance of fish
- (5) To learn the place of fish in secular and religious history
- (6) To learn the effect of fish and fishing upon language
- (7) To learn to manipulate fish—living, dead, and cooked

#### Objectives:

- (1) Vocational: opportunities and needs in fishing; is it a blind alley vocation?
- (2) Wise Use of Leisure: what wise men have fished?
- (3) Health: food value of fish; vitamins in cod-liver oil
- (4) Home Making: preparation and cooking of fish
- (5) Social-Civic: fisheries in colonial days; in the Revolution; in connection with arbitration. How we always won
- (6) Religious and Ethical: Jonah; miraculous draught of fishes; the fish as religious symbol; keeping Lent  
Kindness to fish

#### Big Objective:

To realize the place of fish in the modern world

#### Goal:

The fish-centered school

#### Activities (leading to further activity)

- Unit I. (fusion with science) Make and care for an aquarium.
- Unit II. (fusion with home economics) Prepare and serve: Creamed codfish—boiled salmon—fish chowder.
- Unit III. (fusion with commercial education) Study the mail-order ads. of Frank E. Davis, and make better ones.
- Unit IV. (fusion with language) Make a list of such expressions as "poor fish," "gudgeon" (obs.), "sucker."
- Unit V. (fusion with library work) Cut out all the pictures of fish from books in the library, and paste them in a notebook.
- Unit VI. (fusion with handwork) Make a seine of all the string in all your homes (creative group-project for the entire class through the term).
- Unit VII. (fusion with composition) Write a letter to Dr. Van Dyke, presenting to him the seine, scrap-books, chowder, aquarium, etc., and inviting him to address the school.

## THE GEOGRAPHICAL DISTRIBUTION OF MAN

*"God . . . hath made of one blood all nations of men  
to dwell on all the face of the earth . . ."*

--Acts xvii.24,26.

23. Mankind.--Man--descended from Adam and Eve, who were originally placed in Eden (in some part of Asia) --is now found in every region of the Globe. He has been enabled to adapt himself to almost every variety of soil and climate; which have in turn re-acted upon his physical constitution, so as to produce the different varieties which now exist. Some naturalists have arranged mankind into five classes, according to the form of the skull, viz. the *Mongolian*, the *Negro* or *Ethiopic*, the *Caucasian* or *Indo-European*, the *Malayan*, and the *American*. Modern ethnologists arrange them into three classes, after the three sons of Noah, viz. Shem's or the *Mongolian* (yellow), Ham's or the *Negro* (black), and Japheth's or the *Caucasian* (white). Another mode of classifying mankind is by the affinity of languages.

The Different Nations of the Earth are usually divided into the savage, the half-civilized, and the civilized. In the savage state, men subsist chiefly by hunting, fishing, and such productions of the Earth as grow without much culture. The civilized and enlightened Christian nations are distinguished for their advancement in science, literature, and the arts.

The Principal Forms of Religion in the World are the Christian, the Jewish, the Mohammedan, and the Pagan. Christians are those who believe in the Bible, and in Jesus Christ as the Saviour of mankind. Jews are those who believe in the Old, but reject the New Testament, and expect a Saviour or Messiah yet to come. Mohammedans, Mahometans, Moslems, Mussulmans, or Islamites, are those who believe in Mohammed, or Mahomet, a religious imposter, who lived in Arabia about 600 years after our Saviour. Pagans or idolaters are those who believe in false gods, and worship idols.

. . . from LOVELL'S GENERAL GEOGRAPHY

Our procedure might be called "education as hypothesis." (The term would probably be less than satisfactory to essentialists, though they would have a real advantage over experimentalists in that the many forces leading to conservatism in most schools would tend to produce conservative hypotheses.) Whatever we call it, the teacher is to steer a middle course between the proclamation of value judgements on any absolute authority, and the denial of any secure value judgements as in thorough-going relativism. Value education, then, becomes an exploratory or fact-finding venture (as opposed to indoctrination) with the avowed aim of drawing such conclusions as are possible or appropriate at given school levels.

In the elementary school, for example, children ask naïvely, "What is the best religion?" First comes *fact-finding*: What is the Christian story? What are some of the differences in the beliefs of those who are called Christians? What other religions are there, and what are some of their beliefs (ranging through Asiatic religions to those in which there is no idea of God as Christians know it)? Then, *conclusions*: Ideas of what is good and true differ widely, and there is apparently no way of proving that any single belief is best. Most of us at least begin life following the beliefs of our parents. Many ideas of Christianity seem more noble than those of other religions: e.g., the equal importance of all human beings, kindness even toward those considered as "enemies." (Our study of this sort of thing could obviously develop, at more mature levels, into a unit or even a course on comparative religion.)

In the high school, "What about communism and democracy?" *Fact-finding*: What things do we mean by "communism"? To what extent and in what ways are the U.S.S.R., China, etc. good examples of these things? How does modern communism relate to Marxism? What things do we mean by democracy (political, social, economic, etc.)? Are there discrepancies between the theory and practice of democracy? Of communism? How reliable are our sources of information about each? *Conclusions*: We like democracy best because we seem to have more freedom of thought and action, and certainly a higher standard of living. There would, however, seem to be merit in the idea of more equitable sharing of the community's goods and services if this plan could ever be worked out. (And we must be concerned that our sources of information are as broad and accurate as possible.)

At any level, what about moral standards such as leaving other people's property alone and telling the truth as we know it? Are lying and thieving wrong because they have been divinely so proclaimed? They may be, but the point is that it is not the public school's prerogative to promulgate any such declaration – nor, on the other hand, to avoid the issue by a superpragmatic "It all depends" or "Don't know!" Surely it requires little investigation to show that dishonesty of thought or action is bad rather than good because it makes for inefficiency and unhappiness rather than efficiency and happiness in human relations.

H. S. Baker, "Educational Aims: A Further Look," in A. W. Reeves (ed.), *The Canadian High School Principal* (McClelland and Stewart Limited, 1962), pp. 177-178.

## I. THE NEW SOCIAL STUDIES PROGRAM

## Rationale

Alberta's new social studies curriculum (Grades I-XII) is premised on the assumption that schools must help students in their quest for a defensible system of values. Schools have long been concerned with the attitudinal development of their students; however, this concern has been more incidental than intentional, more implicit than explicit. Now, as our society becomes more and more pluralistic, schools must assume the explicit responsibility of cooperating with the home, the church, and other social agencies in helping students to formulate a clear, consistent system of values.

*Free choice  
of values  
to live by*

In keeping with the basic tenets of democracy (and with optimism about the nature of man and the efficacy of democratic ideals), the new social studies invites free and open inquiry into individual and social values. Such inquiry will serve the humanistic<sup>1</sup> goals of education by offering students *experience in living* and not just *preparation for living*. By actively confronting value issues, students will come to know the ideas and feelings of themselves, their peers, and the adult generation; they will deal not only with the "what is" but also with the "what ought to be" and will have the opportunity to make this world a more desirable place in which to live.

Attending To Affective And Cognitive Objectives<sup>2</sup>

## A. The Valuing Process

*Priority on  
valuing*

Consistent with the above rationale, the objectives of the new social studies place high priority on the valuing process. The valuing process involves three basic skills.<sup>3</sup>

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<sup>1</sup>Humanistic education strives to develop the full human potential of each child. It is not inconsistent with the application of theistic goals.

<sup>2</sup>Please note that the objectives which follow are expressed in behavioral terms. They indicate the processes in which students should engage and, in a general way, identify the substantive content to which students' behavior should relate. In other words, the objectives include both processes and content.

<sup>3</sup>L. Raths, et al., *Values and Teaching* (Columbus, Ohio: Charles E. Merrill & Co., 1966).

. . . from *GOALS OF EDUCATION FOR THE FUTURE*  
- L. W. Downey, October 1969

In general, our prediction is for a future in which the individual is in danger of losing himself in a bee-hive like habitat which is the city, of losing his identity in a complex of institutions which is society, and of losing his emotional stability in a stressful, leisure-oriented, value mosaic which is his cultural environment; our prediction is also for a future in which the very fabric of society may be threatened by power struggles between socio-economic sub-groups, by value conflicts between generations and socio-cultural groups, and by the lack of purpose and direction which accompany the demise of the value system; and finally, our prediction is for a future in which the physical environment in which man exists may be threatened by continued economic growth, with its attendant pollution of the air and water and destruction of ecological balances.

Hence it is proposed that the over-arching goal of education in the future ought to be: to educate for the survival of the individual, for the survival of a tolerable physical and cultural environment, and for the survival of some form of social order.

. . . to educate for the fullest use and extension of man's intellectual powers--at first through established approaches to the substance and modes of thought of existing domains of knowledge, and, ultimately, through higher and higher modes of scholarly inquiry, as yet unspecified.

. . . to educate for a leisure-oriented society--in which what work there is will take the form of service to mankind and in which increased leisure may become the opportunity to live the full life.

. . . to educate for the development of self-actualized, autonomous individuals--competent in both the cognitive and the affective approaches to social phenomena and disposed to be both accommodating and assimilating of the social environment.

. . . to educate for the development of a social conscience, a desire on the part of the individual to do all that he can to preserve and improve the environment in which man lives.



The power of education in forming character and opinion is very great and very generally recognized. The genuine beliefs, though not usually the professed precepts, of parents and teachers are almost unconsciously acquired by most children; and even if they depart from these beliefs in later life, something of them remains deeply implanted, ready to emerge in a time of stress or crisis. Education is, as a rule, the strongest force on the side of what exists and against fundamental change; threatened institutions, while they are still powerful, possess themselves of the educational machine, and instill a respect for their own excellence into the malleable minds of the young. Reformers retort by trying to oust their opponents from their position of vantage. The children themselves are not considered by either party; they are merely so much material to be recruited into one army or the other. If the children themselves were considered, education would not aim at making them belong to this party or that, but at enabling them to choose intelligently between the parties; it would aim at making them able to think, not at making them think what their teachers think. Education as a political weapon could not exist if we respected the rights of children. If we respected the rights of children, we should educate them so as to give them the knowledge and the mental habits required for forming independent opinions; but education as a political institution endeavors to form habits and to circumscribe knowledge in such a way as to make one set of opinions inevitable. . . .

Where authority is unavoidable, what is needed is *reverence*. A man who is to educate really well, and who is to make the young grow and develop into their full stature, must be filled through and through with the spirit of reverence. It is reverence toward others that is lacking in those who advocate machine-made, cast-iron systems—militarism, capitalism, Fabian scientific organization, and all the other prisons into which reformers and reactionaries try to force the human spirit. In education, with its codes of rules emanating from a government office, with its large classes and fixed curriculum and overworked teachers, with its determination to produce a dead level of glib mediocrity, the lack of reverence for the child is all but universal. Reverence requires imagination and vital warmth; it requires most imagination in respect of those who have least actual achievement or

power. The child is weak and superficially foolish; the teacher is strong, and, in an everyday sense, wiser than the child. The teacher without reverence, or the bureaucrat without reverence, easily despises the child for these outward inferiorities. He thinks it his duty to "mold" the child; in imagination he is the potter with the clay. And so he gives to the child some unnatural shape which hardens with age, producing strains and spiritual dissatisfactions out of which grow cruelty and envy and the belief that others must be compelled to undergo the same distortions.

The man who has reverence will not think it his duty to "mold" the young. He feels in all that lives, but especially in human beings, and most of all in children, something sacred, indefinable, unlimited, something individual and strangely precious, the growing principle of life, an embodied fragment of the dumb striving of the world. In the presence of a child he feels an unaccountable humility—a humility not easily defensible on any rational ground, and yet somehow nearer to wisdom than the easy self-confidence of many parents and teachers. The outward helplessness of the child and the appeal of dependence make him conscious of the responsibility of a trust. His imagination shows him what the child may become, for good or evil; how its impulses may be developed or thwarted, how its hopes must be dimmed and the life in it grow less living, how its trust will be bruised and its quick desires replaced by brooding will. All this gives him a longing to help the child in its own battle; he would equip and strengthen it, not for some outside end proposed by the State or by any other impersonal authority, but for the ends which the child's own spirit is obscurely seeking. The man who feels this can wield the authority of an educator without infringing the principle of liberty.

It is not in a spirit of reverence that education is conducted by States and churches and the great institutions that are subservient to them. What is considered in education is hardly ever the boy or girl, the young man or young woman, but almost always, in some form, the maintenance of the existing order. . . .

- from Bertrand Russell,  
*"Education as a Political Institution."*

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370.1 Aims and objectives  
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